

RUBRICÆ GENERALES BREVIARII ROMANI

Caput I: NORMÆ GENERALES

138. Horæ canonicæ Breviarii romani sunt: Matutinum, Laudes, Prima, Tertia, Sexta, Nona, Vesperæ et Completorium.

Ex his Matutinum, Laudes et Vesperæ dicuntur Horæ maiores; Prima, Tertia, Sexta, Nona et Completorium Horæ minores appellantur. Completorium vero a rubricis plerumque separatim consideratur.

139. Obligatio dicendi divinum Officium comprehendit omnes Horas canonicas cursus quotidiani.

140. Officium divinum absolvitur aut in choro, aut in communi, aut a solo.

Dicitur autem in choro, si absolvitur a communitate per leges ecclesiasticas choro obligata; in communi vero, si idem fit a communitate, quæ choro non est adstricta.

141. Normæ quæ sequuntur valent tam pro absolutione divini Officii in choro vel in communi (etsi fiat a duabus vel tribus personis tantum) quam pro absolutione a solo, nisi aliter expresse caveatur.

Caput II: DE TEMPORE DICENDI HORAS CANONICAS

142. Horæ canonicæ Officii divini ordinantur, ex earum constitutione, ad sanctificationem diversarum horarum diei naturalis. Præstat, proinde, sive ad diem revera sanctificandum sive ad ipsas Horas cum fructu spiritualis recitandas, ut in earum absolutione, tempus servetur quod proxime accedat ad tempus verum uniuscuiusque Horæ canonicæ.

143. Attamen ad satisfaciendum obligationi divini Officii recitandi, sufficit ut omnes Horæ canonicæ intra spatium vigintiquatuor horarum diei dicantur.

144. Matutinum, ex iusta causa, horis pomeridianis diei præcedentis anticipare licet, non tamen ante horam quartamdecimam.

145. Laudes, cum sint precatio matutina, in choro et in communi primo mane dicuntur: quod convenienter servatur etiam in recitatione a solo facta.

146. Vesperæ, etiam tempore Quadragesimæ et Passionis, in choro et in communi, horis pomeridianis dicuntur: quod convenienter servatur etiam in recitatione a solo facta.

147. Completorium, ab omnibus qui ad recitationem divini Officii obligantur, præsertim autem in familiis religiosis, valde opportune dicitur tamquam ultima precatio in fine diei, etiam si, ob iustam causam, Matutinum diei sequentis iam anticipatum fuerit.

Hoc in casu, Pater noster, alias dicendum post versum Adiutorium nostrum, omittitur et eius loco, in choro et in communi, fit examen conscientiæ per rationabile tempus protractum; deinde dicuntur Confiteor et reliqua, more solito; quod convenienter servatur etiam in recitatione a solo facta.

GENERAL RUBRICS OF THE ROMAN BREVIARY

Chapter 1: GENERAL RULES

138. The Canonical Hours of the Roman Breviary are: Matins, Lauds, Prime, Terce, Sext, None, Vespers and Compline.

Of these, Matins, Lauds and Vespers are called the Great Hours; Prime, Terce, Sext, None and Compline are called the Little Hours. Compline is often treated separately by the rubrics.

139. The obligation to recite the Divine Office includes the whole daily round of Canonical Hours.

140. The Divine Office is discharged either in choir or in common, or alone.

It is said in choir, if it is discharged by a community bound to choir by ecclesiastical law; in common, if this is done by a community not bound to choir.

141. The rules which follow apply both to the discharge of the Divine Office in choir or in common (even though it is done only by two or three individuals), and to its discharge alone, unless the contrary is expressly stated.

Chapter 2: THE TIMES FOR SAYING THE CANONICAL HOURS

142. The Canonical Hours of the Divine Office are arranged, of their nature, to sanctify the different hours of the natural day. Accordingly, it is conducive to the genuine sanctification of the day and to the recitation of the Hours with spiritual profit, if they are discharged at the times which closely correspond to the true time of each of the Canonical Hours.

143. However, to satisfy the obligation of reciting the Divine Office, it suffices that all the Canonical Hours be said within the space of twenty-four hours.

144. Matins, for a just reason, may be anticipated in the afternoon of the preceding day, but not before 2 PM.

145. Lauds, since they are morning prayer, are said first thing in the morning in choir and in common; and it is appropriate to keep to this also in reciting them alone.

146. Vespers, even during Lent and Passiontide, are said in the afternoon in choir and in common; and it is appropriate to keep to this also in reciting them alone.

147. The most suitable time for reciting Compline, by all who are bound to the recitation of the Divine Office, and especially in religious communities, is as the last prayer at the end of the day, even when, for a just reason, Matins of the following day have been already anticipated.

In these circumstances, the Pater noster, otherwise to be said after the verse Adiutorium nostrum, is omitted and in its place, in choir and in common, the examination of conscience is made for a reasonable space of time; the Confiteor and the rest are then said as usual; it is appropriate to keep to this also when reciting it alone.

**Caput III: DE CALENDARIO ADHIBENDO
IN RECITATIONE DIVINI OFFICII**

148. Officium divinum absolvendum est iuxta calendarium proprium vel, eo deficiente, iuxta calendarium Ecclesiae universae, prout numeris sequentibus indicatur.

149. Beneficarii sequi tenentur calendarium suae ecclesiae (n. 53 b).

150. Clerici dioecisani sequi debent calendarium ecclesiae vel oratorii cui stabiliter sunt addicti (n. 53 b); vel, si nulli ecclesiae vel oratorio sint stabiliter addicti, aut si extra suam dioecesim diutius versentur, calendarium suae dioecesis, additis festis loci in quo domicilium habeant (n. 44), aut calendarium loci in quo commorantur.

151. Religiosi utriusque sexus choro adstricti servant calendarium suae domus (n. 56 b); aut, quando choro intersunt in alia domo sui Ordinis, calendarium illius domus in qua actu versantur.

152. Religiosi calendarium proprium habentes, sed choro non adstricti, servant calendarium suae domus (n. 56 b); aut, si in alia domo suae Congregationis seu Instituti Officium in communi recitant, calendarium illius domus in qua actu versantur.

153. Religiosi qui calendarium proprium non habent, servant calendarium suae ecclesiae (n. 53 b), additis tamen festis propriis et indultis.

154. In seminariis et collegiis clericorum dioecesanis, Religiosis commissis, pro absolutione divini Officii in communi, sive a clericis sive a Religiosis qui una cum clericis Officium in communi dicunt, adhibendum est calendarium loci (n. 53 a), additis festis ecclesiae seminarii vel collegii (n. 45), data insuper facultate adiungendi festa Tituli necnon sancti Fundatoris Religiosorum quibus regimen seminarii commissum est.

155. In seminariis et collegiis clericorum interdioecesanis, regionalibus, nationalibus et internationalibus, pro absolutione Officii divini in communi, adhibendum est calendarium Ecclesiae universae, additis festis Patroni principalis nationis, regionis seu provinciae sive ecclesiasticae sive civilis, dioecesis, oppidi vel civitatis, anniversario Dedicationis ecclesiae cathedralis dioecesis et aliis festis actu feriatis, si quae sint, necnon festis ecclesiae seminarii vel collegii (n. 45).

Si autem huiusmodi seminariorum regimen Religiosis commissum sit, calendarium Ecclesiae universae adhibendum est etiam a Religiosis qui una cum clericis Officium in communi absolvent, data tamen facultate addendi festa Tituli Ordinis seu Congregationis necnon sancti Fundatoris Religiosorum quibus regimen seminarii commissum est.

156. In collegiis et domibus interprovincialibus, nationalibus et internationalibus Religiosorum, pro absolutione divini Officii in choro vel in communi, adhibendum est calendarium proprium Ordinis seu Congregationis universae

**Chapter 3: THE CALENDAR TO BE USED IN
RECITING THE DIVINE OFFICE**

148. The Divine Office must be discharged according to the proper calendar, or, when there is no proper calendar, according to the calendar of the universal Church, as indicated in the following paragraphs.

149. Prebendaries are bound to follow the calendar of their own church (n. 53 b).

150. The diocesan clergy must follow the calendar of the church or oratory to which they are permanently (stabiliter) attached (n. 53 b); if they are not permanently attached to any church or oratory, or if they are living outside their diocese for a long period, they must follow the calendar of their diocese, together with the local feasts of the place where they have a domicile (n. 44), or the local calendar of the place where they are living.

151. Religious of both sexes bound to choir are to keep the calendar of their own house (n. 56 b), or the calendar of the house in which they are actually staying, when they are present in choir in another house of the Order.

152. Religious having a proper calendar, but not bound to choir, are to keep the calendar of their own house (n. 56 b), or the calendar of the house in which they are actually staying, when they recite the Office in common in another house of their Congregation or Institute.

153. Religious who do not have a proper calendar keep the calendar of their own church (n. 53 b), but with the addition of feasts proper and by indult (n. 46).

154. In seminaries and diocesan colleges of clerics entrusted to religious, the local calendar must be used for the discharge of the Divine Office in common, either by the clerics, or by the religious who recite the Office in common with the clerics (n. 53 a), with the addition of the feasts of the seminary or college church (n. 45), and, moreover, with the right to add the feasts of the Titular and Saint-Founder of the religious to whom the government of the seminary has been entrusted.

155. In seminaries and colleges of clerics which are interdiocesan, regional, national and international, the calendar of the universal Church must be used in the discharge of the Divine Office in common, with the addition of the feasts of the principal Patron of the nation, the ecclesiastical or civil province or region, the diocese, the town or city, the anniversary of the Dedication of the cathedral of the diocese, and the other feasts, if any, actually observed as holydays, together with the feasts of the seminary or college church (n. 45).

If the government of these seminaries has been entrusted to religious, the calendar of the universal Church must be used even by the religious who discharge their Office with the clerics in common, but with the right to add the feasts of the Titular of the Order or Congregation, and also of the Saint-Founder of the religious to whom the government of the seminary has been entrusted.

156. In interprovincial, national and international colleges and houses of religious, the proper calendar of the whole Order or Congregation must be used in the discharge of the Divine Office in choir or in common (n. 55), with the

(n. 55), additis tantum festis propriæ ecclesiæ (n. 45) necnon festis de quibus n. 57.

157. Quivis tamen clericus diœcesanus, aut quivis religiosus utriusque sexus, Officio divino quolibet titulo adstrictus, qui Officio participat in choro vel in communi iuxta aliud calendarium aut alium ritum quam suum, hoc modo suo muneri, quoad hanc partem Officii, satisfacit.

Item cum quis Vesperis votivis alicuius solemnitatis externæ participat, suo muneri, quoad hanc partem Officii, satisfacit, dummodo prædictæ Vesperæ integræ et servatis rubricis celebratæ fuerint.

Caput IV: DE ORDINANDO DIVINO OFFICIO

A – De ordinando divino Officio in genere

158. De extensione divini Officii pro singulis diebus liturgicis, supra dictum est, numeris scilicet 13, 27, 34, 37.

159. De qualitate divini Officii recitandi, et de ratione sumendi singulas Horarum partes, iuxta dierum liturgicorum diversitatem, infra nn. 165-177 dicetur.

160. Ratio dicendi singulas Horas habetur in Ordinario divini Officii.

161. Matutinum cum tribus Nocturnis, scilicet novem psalmorum cum novem lectionibus habent:

- a) festa I et II classis;
- b) feriæ Tridui sacri;
- c) dies octavus Nativitatis Domini;
- d) Commemoratio omnium Fidelium defunctorum.

162. Matutinum cum unico Nocturno novem psalmorum et trium lectionum habent:

a) dominicæ omnes, præter dominicas Paschatis et Pentecostes;

- b) omnes feriæ, exceptis feriis Tridui sacri;
- c) omnes vigiliæ;
- d) festa III classis;
- e) dies infra octavam Nativitatis Domini;
- f) Officium sanctæ Mariæ in sabbato.

163. Matutinum cum unico Nocturno trium psalmorum et trium lectionum habent dominicæ Paschatis et Pentecostes et dies infra earum octavas.

164. Festa quæ non habent I Vesperas et, ob quamlibet causam, iuxta rubricas eas acquirunt, omnia sumunt e II Vesperis, iis tantum exceptis, quæ forte pro I Vesperis propria ponuntur.

B – De Officio dominicali

165. Officium dominicale competit diebus dominicis, in quibus non occurrat festum quod ipsi dominicæ præferatur.

Habent tamen peculiarem ordinationem Officii:

- a) dominicæ Paschatis et Pentecostes;
- b) dominica infra octavam Nativitatis Domini.

166. Officium dominicale ordinatur hoc modo:

- a) Ad I Vesperas: omnia ut in Ordinario et Psalterio, sabbato præcedenti, iis exceptis quæ propria assignantur.
- b) Completorium subsequens: de sabbato.
- c) Ad Matutinum: invitorium et hymnus ut in Ordinario vel Psalterio; antiphonæ, psalmi et versus unci Nocturni, ut in Psalterio dominicæ; absolutio Exaudi, benedictiones Ille

addition of only the feasts of the proper church (n. 45) and also the feasts mentioned in n. 57.

157. However, any diocesan cleric, or any religious of either sex who is bound to the Divine Office by any title, and who takes part in the Office in choir or in common according to a calendar or rite other than their own, satisfies in this way their obligation in respect of that part of the Office.

Likewise, anyone who takes part in the votive Vespers of some external solemnity satisfies his obligation in respect of this part of the Office, provided that the said Vespers are celebrated fully and according to the rubrics.

Chapter 4: ARRANGING THE DIVINE OFFICE

A - Arranging the Divine Office in General

158. The extent of the Divine Office for each liturgical day was described above in paragraphs 13, 27, 34, 37.

159. The quality of the Divine Office to be recited, and the method for selecting the individual parts of the Hours, according to the variety of liturgical days, will be described below nn. 165-177.

160. The order for the recitation of the individual Hours is found in the ordinarius of the Divine Office.

161. Matins of three nocturns, i.e., nine psalms and nine lessons belongs to:

- a) feasts I or II class;
- b) ferias of the Triduum sacrum;
- c) Octave-day of Christmas;
- d) All Souls' Day.

162. Matins of one nocturn of nine psalms and three lessons belongs to:

- a) all Sundays, except Easter Sunday and Whit Sunday;
- b) all ferias, except the ferias of the Triduum sacrum;
- c) all vigils;
- d) feasts III class;
- e) days within the octave of Christmas;
- f) Saturday Office of our Lady.

163. Matins of one nocturn of three psalms and three lessons belong to Easter Sunday and Whit Sunday, and the days within their octaves.

164. Feasts which have no I Vespers, and for some reason acquire them according to the rubrics, take everything from II Vespers, with the exception only of those things that may be set down as proper to I Vespers.

B - The Sunday Office

165. A Sunday office belongs to Sundays on which no feast occurs that may take precedence over the Sunday itself.

However, a special arrangement of the Office is found on:

- a) Easter Sunday and Whit Sunday
- b) Sunday within the octave of Christmas.

166. A Sunday office is arranged in this way:

- a) At I Vespers: everything as in the ordinarius and psalter of the preceding Saturday, except what is assigned as proper.
- b) Compline following is of Saturday.
- c) At Matins: invitory and hymn as in the ordinarius or psalter; antiphons, psalms and verse of the single nocturn as in the psalter for Sunday; absolution Exaudi, blessings Ille

nos, Divinum auxilium, Per evangelica dicta; lectiones prima et secunda, cum suis responsoriis, de Scriptura occurrenti (n. 220 a); Lectio tertia de homilia in Evangelium diei (n. 220 b); hymnus Te Deum, qui omittitur in dominicis Adventus, et a dominica in Septuagesima usque ad dominicam II Passionis; quo in casu, dicitur tertium responsorium.

d) Ad Laudes: antiphonae, nisi propriae assignentur, de Psalterio; psalmi e Psalterio dominicae, e I vel II schemate, iuxta diversitatem temporum (n. 197); capitulum, hymnus et versus, ut in Ordinario vel Psalterio aut Proprio de Tempore; reliqua ut in Proprio de Tempore.

e) Ad Primam: antiphona, nisi propria habeatur, et psalmi e Psalterio de dominica; capitulum et reliqua ut in Ordinario; Lectio brevis de Tempore.

f) Ad Tertiam, Sextam et Nonam: omnia ut in Ordinario et Psalterio, iis exceptis quae propria assignantur.

g) Ad II Vesperas: omnia ut in Ordinario et Psalterio, iis exceptis quae propria assignantur.

h) Completorium: de dominica.

C – De Officio festivo

167. Officium festivum competit festis I classis; et ordinatur hoc modo:

a) Ad I Vesperas: omnia e Proprio vel Communi.

b) Completorium subsequens: de dominica.

c) Ad Matutinum: omnia e Proprio vel Communi; et dicitur hymnus Te Deum.

d) Ad Laudes: omnia e Proprio vel Communi, cum psalmis de dominica, primo loco.

e) Ad Primam: antiphona prima e Laudibus; psalmi 53, 118 i et 118 ii; capitulum et reliqua, ut in Ordinario; Lectio brevis de Tempore.

f) Ad Tertiam, Sextam et Nonam: antiphonae secunda, tertia et quinta e Laudibus, per ordinem; psalmi de dominica; reliqua e Proprio vel Communi.

g) Ad II Vesperas: omnia e Proprio vel Communi.

h) Completorium: de dominica.

D – De Officio semifestivo

168. Officium semifestivum competit festis II classis; et ordinatur hoc modo:

a) Ad Matutinum, Laudes et Vesperas: omnia ut in Officio festivo;

b) Ad Primam: antiphona et psalmi e Psalterio, de currenti hebdomadae die; capitulum et reliqua, ut in Ordinario; Lectio brevis de Tempore.

c) Ad Tertiam, Sextam et Nonam: antiphonae et psalmi e Psalterio de currenti hebdomadae die; reliqua de festo, ut in Proprio vel Communi.

d) Completorium: de dominica.

E – De Officio ordinario

169. Officium ordinarium competit festis III classis necnon Officio sanctae Mariae in sabbato; et ordinatur hoc modo:

a) Ad Matutinum: invitorium et hymnus e Proprio vel Communi; antiphonae, psalmi et versus unicus Nocturni e Psalterio de currenti hebdomadae die, nisi propria aut de

nos, Divinum auxilium, Per evangelica dicta; first and second lessons, with their responsories, from the Scripture occurring (n. 220a); third lesson from the homily on the Gospel of the day (n. 220 b); hymn Te Deum, which is omitted on Sundays of Advent, and from Septuagesima Sunday to II Sunday of Passiontide; and on these days a third responsory is said.

d) At Lauds: antiphons, unless proper ones assigned, from the psalter; psalms from the psalter for Sunday, from I or II set according to different seasons (n. 197); little chapter, hymn and verse as in the ordinarium or psalter or Proper of the Season; the rest as in the Proper of the Season.

e) At Prime: antiphon, if not proper, and psalms from the psalter for Sunday; little chapter and the rest as in the ordinarium; short lesson according to the season.

f) At Terce, Sext and None: everything as in the ordinarium and psalter, except what is assigned as proper.

g) At II Vespers: everything as in the ordinarium and psalter, except what is assigned as proper.

h) Compline of Sunday.

C - The Festive Office

167. A festive office belongs to feasts I class, and is arranged in this way:

a) At I Vespers: everything from the Proper or Common.

b) Compline: following of Sunday.

c) At Matins: everything from the Proper or Common; the hymn Te Deum is said.

d) At Lauds: everything from the Proper or Common, with psalms of Sunday, first set.

e) At Prime: antiphon - first of lauds; psalms 53, 118 i and 118 ii; little chapter and the rest as in the ordinarium; short lesson according to the season.

f) At Terce, Sext and None: antiphons - second, third and fifth of Lauds in order; psalms of Sunday; the rest from the Proper or Common.

g) At II Vespers: everything from the Proper or Common.

h) Compline of Sunday.

D - The Semi-Festive Office

168. A semi-festive office belongs to feasts II class, and is arranged in this way:

a) At Matins, Lauds and Vespers: everything as in a festive office.

b) At Prime: antiphon and psalms from the psalter for the current weekday; little chapter and the rest as in the ordinarium; short lesson according to the season.

c) At Terce, Sext and None: antiphons and psalms from the psalter for the current weekday; the rest of the feast, as in the Proper or Common.

d) Compline: of Sunday.

E - The Ordinary Office

169. An ordinary office belongs to feasts III class and also the Saturday Office of our Lady; it is arranged in this way:

a) At Matins: invitatory and hymn from the Proper or Common; antiphons, psalms and verse of the nocturn from the psalter for the current weekday, unless they are assigned

Communi assignentur (n. 177); lectiones prima et secunda, cum suis responsoriis, de Scriptura, ut n. 221 a indicatur; Lectio tertia de festo (n. 221 b); et dicitur hymnus Te Deum.

b) Ad Laudes et ad Vesperas: antiphonæ et psalmi ut in Psalterio de currenti hebdomadæ die, nisi propria aut de Communi assignentur (n. 177); reliqua ut in Proprio vel Communi.

c) Ad Primam: antiphona et psalmi e Psalterio de currenti hebdomadæ die; capitulum et reliqua, ut in Ordinario; Lectio brevis de Tempore.

d) Ad Tertiam, Sextam et Nonam: antiphonæ et psalmi ut in Psalterio de currenti hebdomadæ die; reliqua de festo, ut in Proprio vel Communi.

e) Completorium: de currenti hebdomadæ die.

F – De Officio feriali

170. Officium feriale competit omnibus feriis et vigiliis, exceptis:

a) Triduo sacro;

b) vigilia Nativitatis Domini.

171. Officium feriale ordinatur hoc modo:

a) Ad Matutinum: invitorium et hymnus e Psalterio vel Ordinario, iuxta diversitatem temporum; antiphonæ, psalmi et versus unci Nocturni e Psalterio, de currenti hebdomadæ die; in feriis, tres lectiones de Scriptura occurrenti vel de homilia in Evangelium diei cum suis responsoriis; in vigiliis, tres lectiones propriæ de homilia cum responsoriis de feria currenti.

Hymnus Te Deum dicitur tantum in feriis temporis natalicii et paschalis; aliis temporibus dicitur tertium responsorium.

b) Ad Laudes et ad Vesperas: omnia ut in Psalterio, de currenti hebdomadæ die, et in Ordinario, iuxta diversitatem temporum, iis exceptis quæ propria assignantur. In feriis, sumitur oratio propria si habeatur, secus de dominica præcedenti, nisi alia assignetur; in vigiliis autem dicitur oratio propria.

c) Ad Primam: antiphona, nisi propria assignetur, et psalmi e Psalterio, de currenti hebdomadæ die; capitulum et reliqua, ut in Ordinario; Lectio brevis de Tempore.

d) Ad Tertiam, Sextam et Nonam: antiphona, nisi propria assignetur, et psalmi e Psalterio de currenti hebdomadæ die; capitulum et reliqua, ut in Ordinario, iuxta diversitatem temporum; oratio ut ad Laudes.

e) Completorium: de currenti hebdomadæ die.

G – De quibusdam peculiaritatibus in ordinando Officio divino

172. In dominicis Paschatis et Pentecostes, et diebus infra earum octavas, ad Horas minores, dicuntur psalmi de dominica, ad Primam tamen ut in festis, scilicet psalmi 53, 118 i et 118 ii.

173. In Triduo sacro, in vigilia Nativitatis Domini, et in Officiis defunctorum, Officium ordinatur iuxta speciales rubricas quæ, suis locis, in Breviario inveniuntur.

174. In festis Domini II classis, quæ in dominicis

as proper or from the Common (n. 177); first and second lessons, with their responsories, from Scripture, as indicated in 221 a; third lesson of the feast (n. 221 b); hymn Te Deum is said.

b) At Lauds and Vespers: antiphons and psalms as in the psalter for the current weekday, unless they are assigned as proper or from the Common (n. 177); the rest as in the Proper or Common.

c) At Prime: antiphon and psalms from the psalter for the current weekday; little chapter and the rest as in the ordinarium; short lesson according to the season.

d) At Terce, Sext and None: antiphons and psalms as in the psalter for the current weekday; the rest of the feast, as in the Proper or Common.

e) Compline of the current weekday.

F - The Ferial Office

170. A ferial office belongs to all ferias and vigils, except:

a) The Triduum sacrum;

b) vigil of Christmas.

171. A ferial office is arranged in this way:

a) At Matins: invitatory and hymn from the psalter or ordinarium, according to the different seasons; antiphons, psalms and verse of the single nocturn from the psalter for the current weekday; on ferias, the three lessons are from Scripture occurring or from the homily on the Gospel of the day with its responsories; on vigils, the three lessons are proper from the homily with the responsories for the current weekday.

The hymn Te Deum is said only on ferias during the Seasons of Christmas and Easter (tempus natalicium et paschale); at other times a third responsory is said.

b) At Lauds and Vespers: everything as in the psalter for the current weekday, and in the ordinarium according to the different seasons, with the exception of what is assigned as proper. On ferias, a proper prayer is used if there is one, otherwise the prayer of the preceeding Sunday, unless another is appointed; but on vigils the proper prayer is said.

c) At Prime: antiphon, unless a proper one is assigned, and psalms from the psalter for the current weekday; little chapter and the rest as in the ordinarium; the short lesson according to the season.

d) At Terce, Sext and None: antiphon, unless a proper one is assigned, and psalms from the psalter for the current weekday; little chapter and the rest as in the ordinarium according to the different seasons; prayer as at Lauds.

e) Compline of the current weekday.

G - Some Special Matters in Arranging the Divine Office

172. On Easter Sunday and Whit Sunday, and on the days during their octaves, at the Little Hours the psalms for Sunday are said, but at Prime as on feasts, namely psalms 53, 118 i and 118 ii.

173. During the Triduum sacrum, on the vigil of Christmas and in Offices of the Dead, the Office is arranged according to the special rubrics which are found in those places in the Breviary.

174. On feasts of the Lord II class, which fall on

Septuagesimæ, Sexagesimæ aut Quinquagesimæ occurrant, ad Horas minores sumuntur antiphonæ e Laudibus, ut in Officio festivo, retentis tamen, ad Primam, psalmis de dominica, scilicet psalmis 117, 118 i et 118 ii.

175. Diebus infra octavam Nativitatis Domini, liberis a festis Sanctorum, Officium ordinatur hoc modo:

a) Matutinum habet novem psalmos cum tribus lectionibus. Invitatorium, hymnus, antiphonæ et psalmi dicuntur ut in festo Nativitatis; versus, ut in tertio Nocturno festi; tres vero lectiones de Scriptura occurrenti cum suis responsoriis, ut singulis diebus indicatur.

b) Ad Laudes: omnia ut in festo Nativitatis Domini.

c) Ad Horas minores dicuntur antiphonæ et psalmi de die currenti, ut in Psalterio; reliqua ut in festo Nativitatis.

d) Ad Vesperas, excepto die 31 decembris, antiphonæ et psalmi sumuntur e II Vesperis diei Nativitatis; a capitulo autem fit de octava, ut in festo, nisi faciendum sit de sequenti dominica aut de sequenti festo I classis.

e) Completorium: de dominica.

176. In dominica infra octavam Nativitatis Domini, Officium ordinatur eodem modo ac aliis diebus infra octavam (n. 175), retentis iis quæ propria habentur. Ad lectiones vero Matutini quod attinet, hæc servantur:

a) si dominica die 26, 27 aut 28 decembris occurrit, lectiones prima et secunda, cum suis responsoriis, sumuntur e primo Nocturno diei Nativitatis, modo in n. 221 indicato; tertia vero de homilia in Evangelium diei (n. 220 b);

b) si aliis diebus occurrit, lectiones prima et secunda dicuntur de Scriptura occurrenti, et tertia de homilia in Evangelium diei, ut in Officio dominicali (n. 220).

177. In festis III classis, tam universalibus quam particularibus, quæ ad certas Horas habent aut antiphonas proprias et psalmos de Comuni, aut antiphonas proprias et psalmos specialiter assignatos, servantur rubricæ particulares quæ, in Breviario, suis locis occurrunt.

Caput V: DE DIVERSIS OFFICII PARTIBUS

A – De initio et fine Horarum

178. Horæ canonicæ sive in choro, sive in communi, sive a solo, inchoantur absolute hoc modo:

a) Matutinum a versu Dómine, lábia mea apéries;

b) Laudes, Horæ minores et Vesperæ, a versu: Deus, in adiutórium meum inténde;

c) Completorium a versu Iube, domne (Dómine), benedícere.

179. Item Horæ canonicæ sive in choro, sive in communi, sive a solo, absoluntur hoc modo:

a) Matutinum (si a Laudibus separetur), Laudes, Tertia, Sexta, Nona et Vesperæ: versu Fidélium ánimæ;

b) Prima, benedictione Dóminus nos benedícat;

c) Completorium, benedictione Benedícat et custódiat.

180. In Officio Tridui sacri et defunctorum, Horæ inchoantur et absoluntur ut in Breviario notatur. Item, Matutinum festi Epiphaniæ Domini modo proprio inchoatur.

Septuagesima, Sexagesima or Quinquagesima Sunday, the antiphons at the Little Hours are taken from Lauds as in the festive office, but at Prime the psalms for Sunday are retained, i.e., psalm 117, 118 i & 118 ii.

175. On days within the octave of Christmas free from feasts of Saints, the Office is arranged in this way:

a) Matins have nine psalms and three lessons. The invitatory, hymn, antiphons and psalms are said as on the feast of Christmas; the verse, as in the third nocturn of the feast; but the three lessons are from the Scripture occurring with their responsories, as indicated on each day.

b) At Lauds: everything as in the feast of Christmas.

c) At the Little Hours the antiphons and psalms are said from the current day in the psalter; the rest as on the feast of Christmas.

d) At Vespers, except on 31st December, antiphons and psalms are taken from II Vespers of Christmas; but from the little chapter the Office is of the octave, as on the feast, unless it has to be of the following Sunday or of a following feast I class.

e) Compline of Sunday.

176. On the Sunday within the octave of Christmas, the Office is arranged in the same way as on other days within the octave (n. 175), while retaining whatever is proper. Concerning the lessons at Matins, the following are to be observed:

a) if the Sunday falls on 26th, 27th or 28th December, the first and second lessons, with their responsories, are taken from the first nocturn of Christmas Day, in the way indicated in n. 221; the third is from the homily on the Gospel of the day (n. 220 b);

b) if it falls on other days, the first and second lessons are said from Scripture occurring, and the third from the homily on the Gospel of the day, as in a Sunday office (n. 220).

177. On feasts III class, both universal and particular, which have for some Hours either proper antiphons and psalms from the Common, or proper antiphons and psalms especially assigned, the special rubrics which occur in these places in the Breviary are to be observed.

Chapter 5: THE PARTS OF THE OFFICE

A - The Beginning and End of the Hours

178. The Canonical Hours, whether in choir, or in common, or alone, begin absolutely this way:

a) Matins with the verse Domine, labia mea aperies;

b) Lauds, the Little Hours and Vespers with the verse Deus, in adiutorium meum intende;

c) Compline with the verse Iube, domne (Domine), benedicere.

179. Likewise, the Canonical Hours, whether in choir, or in common, or alone conclude this way:

a) Matins (if separated from Lauds), Lauds, Terce, Sext, None and Vespers with the verse Fidelium animæ;

b) Compline with the blessing Benedícat et custódiat.

180. In Offices of the Triduum sacrum and the Dead, the Hours are begun and concluded as indicated in the Breviary. Likewise, Matins on the feast of the Epiphany begins in a special way.

B – De conclusione Officii

181. Cursus cotidianus divini Officii concluditur, post Completorium, antiphona B. Mariæ Virg. cum suo versu ac oratione, et cum versu Divinum auxilium, exceptis Officiis Tridui sacri et defunctorum.

C – De invitatorio

182. Invitatorium cum psalmo 94, Venite, exsultemus, dicitur, modo in Ordinario descripto, in initio Matutini cuiusque Officii, exceptis Officiis Tridui sacri, et festi Epiphaniæ Domini.

183. In fine invitatorii, tempore paschali, additur Alleluia, nisi iam habeatur.

184. Ratio sumendi invitatorium, iuxta diversitatem dierum liturgicorum, habetur supra, ubi agitur de ordinando Officio divino (nn. 165-177).

D – De hymnis

185. Hymni dicuntur in qualibet Hora, loco Ordinario indicato. Omittuntur vero in Matutino Epiphaniæ Domini, a Matutino feriæ V in Cena Domini usque ad Nonam sabbati in albis, et in Officio defunctorum.

186. Ad Horas minores et ad Completorium semper dicuntur hymni in Ordinario pro iisdem Horis assignati, præterquam in festo Pentecostes et infra octavam, ad Tertiam.

187. Hymni proprii, certis Horis assignati, nunquam ad aliam Horam transferuntur.

188. Quilibet hymnus semper dicitur sub conclusione quæ ipsi in Breviario assignatur, exclusa quavis conclusionis mutatione ratione festi vel Temporis.

189. Officium commemoratum nunquam doxologiam propriam inducit in fine hymnorum Officii diei.

E – De antiphonis

190. Antiphonæ dicuntur ad omnes Horas ante et post psalmos et cantica, una vel plures iuxta diversitatem Officii et Horarum, ut suis locis indicatur. Omittuntur vero, ad Horas minores et ad Completorium: in Triduo sacro, in dominica et per octavam Paschatis, et in Officio defunctorum diei 2 novembris.

191. Antiphonæ dicuntur semper integræ ante et post psalmos et cantica, ad omnes Horas, tam maiores quam minores.

Asteriscus, qui post prima antiphonæ verba notatur, indicat eousque intonationem esse producendam.

192. Antiphonæ propriæ certis Horis assignatæ, si dici nequeunt, non transferuntur, sed omittuntur.

193. Antiphona ad Magnificat in I Vesperis dominicæ primæ mensis augusti, septembris, octobris et novembris ea est, quæ in Breviario ante dominicam primam cuiusque mensis invenitur, et respondet libro sacrae Scripturæ in dominica legendo.

194. Ad Vesperas feriæ VI, tempore paschali, pro antiphona ad Magnificat resumitur antiphona ad Magnificat e II Vesperis dominicæ præcedentis.

195. In fine antiphonarum, tempore paschali, additur

B - The Conclusion of the Office

181. The daily round of the Divine Office finishes after Compline with the antiphon of our Lady along with its verse and prayer, and with the verse Divinum auxilium, except in Offices of the Triduum sacrum and of the Dead.

C - The Invitatory

182. The Invitatory and psalm 94, Venite, exsultemus, are said at the beginning of Matins in every Office, in the way described in the ordinarius, except in the Offices of the Triduum sacrum, and the feast of the Epiphany.

183. At the end of the invitatory, during the Season of Easter (tempus paschale), Alleluia is added, unless it is already there.

184. The rule for selecting the invitatory according to the different liturgical days is given above, where the arrangement of the Office is treated (nn. 165-177).

D - The Hymns

185. The hymns are said at each Hour, in the place indicated in the ordinarius. They are omitted at Matins of the Epiphany, from Matins on Maundy Thursday to None on Easter Sunday, and in the Office of the Dead.

186. At the Little Hours and at Compline, the hymns set down in the ordinarius for those Hours are always said, except at Terce on the feast of Pentecost and during the octave.

187. Proper hymns appointed for certain Hours are never transferred to another Hour.

188. Each hymn is always said with the conclusion which it has in the Breviary. Any change in the conclusion by reason of the feast or season is forbidden.

189. A commemorated Office never introduces a proper doxology at the end of the hymns of the day's Office.

E - The Antiphons

190. Antiphons are said at all Hours before and after the psalms and canticles, one or several being said according to the different offices and Hours, as indicated in their places.

But they are omitted at the Little Hours and at Compline during the Triduum sacrum, on Easter Sunday and during the octave, and in the Office of the Dead on 2nd November.

191. The whole antiphon is always said before and after the psalms and canticles, at all the Hours, Great and Little.

The asterisk, which is marked after the first words of the antiphon, indicates that the intonation is carried to that point.

192. Proper antiphons assigned to certain Hours are not transferred, but omitted, if they cannot be said.

193. The antiphon to the Magnificat at I Vespers on the first Sunday of the months of August, September, October and November is that which is given in the Breviary before the first Sunday of each month, and which corresponds to the book of Sacred Scripture to be read on the Sunday.

194. At Friday Vespers during the Season of Easter (tempus paschale), the antiphon to the Magnificat of II Vespers of the preceding Sunday is used as antiphon to the Magnificat.

195. During the Season of Easter, Alleluia is added to each antiphon, unless it is already there. But from Septuagesima

Allelúia, nisi iam habeatur. A Septuagesima autem usque ad Sabbatum sanctum, Allelúia, si forte in antiphonis occurrat, omittitur.

F – De psalmis et canticis

196. Psalmi, ad singulas Horas, sumuntur secundum normas de ordinando Officio iuxta diversitatem dierum liturgicorum (nn. 165-177).

197. Ad Matutinum feriæ IV et, singulis hebdomadæ diebus, ad Laudes, in Psalterio, duplex ponitur psalmorum schema.

Alterum psalmorum schema adhibetur:

a) in dominicis temporis Septuagesimæ, Quadragesimæ et Passionis;

b) in omnibus feriis temporis Adventus, Septuagesimæ, Quadragesimæ et Passionis, Quatuor Temporum septembris, et in vigiliis II et III classis extra tempus paschale.

Reliquis diebus, sumitur primum psalmorum schema.

198. Quando psalmus vel canticum incipit per eadem verba quibus constat antiphona, hæc verba omittuntur, et psalmus vel canticum inchoatur ab eo verbo ante quod desinit antiphona, dummodo post antiphonam non sit addendum Allelúia.

199. Psalmus, qui in Hora cui specialiter assignatur dici nequit, non transfertur, sed omittitur.

200. Cantica Benedictus, Magnificat et Nunc dimittis dicuntur suo loco, ut in Ordinario indicatur.

201. In fine psalmorum et canticorum, excepto cantico Benedicite, dicitur Glória Patri, quod omittitur per Triduum sacrum.

In Officio defunctorum tamen, loco versus Glória Patri dicitur versus Réquiem æternam, ut suo loco notatur.

202. Asteriscus in versibus psalmorum et canticorum denotat pausam cantus vel recitationis in choro et in communi servandam.

G – De symbolo athanasiano

203. Symbolum athanasianum dicitur solummodo in festo Ss. mæ Trinitatis, ad Primam, expletis psalmis, ante antiphonæ repetitionem.

H – De versibus

204. Versus dicuntur ad Matutinum post repetitam antiphonam ultimi psalmi cuiusque Nocturni. Ad Laudes vero et ad Vesperas versus dicitur post hymnum; ad Horas minores et ad Completorium post responsorium breve.

205. In Triduo sacro, versus dicitur in singulis Nocturnis et Laudibus tantum; in festo et per octavam Paschatis in solo Nocturno; in Officio defunctorum ad singulos Nocturnos, Laudes et Vesperas, ut suis locis notatur.

206. Tempore paschali versibus additur Allelúia, nisi iam habeatur. Excipiuntur versus qui in Ordinario sine Allelúia ponuntur.

207. Ratio sumendi versus, iuxta diversitatem Officiorum et Horarum, habetur supra, ubi agitur de ordinando divino Officio (nn. 165-177).

to Holy Saturday, if Alleluia happens to occur in the antiphon, it is omitted.

F - The Psalms and Canticles

196. The psalms at the individual Hours are selected in keeping with the rules for arranging the Office of the different liturgical days (nn. 165-177).

197. For Matins of Wednesday and for Lauds of each day of the week, a double set of psalms is given in the psalter.

The alternate set of psalms is used:

a) on Sundays of Septuagesima, Lent and Passiontide;

b) on all ferias of Advent, Septuagesima, Lent, Passiontide, Ember Days in September, and on vigils II and III class outside the Season of Easter.

On the other days, the first set of psalms is used.

198. When the psalm or canticle begins with the same words occurring in the antiphon, these words are omitted, and the psalm or canticle begins from the word before which the antiphon ended, provided that Alleluia has not to be added to the antiphon.

199. A psalm, which cannot be said at the Hour to which it is especially assigned, is omitted, not transferred.

200. The canticles Benedictus, Magnificat and Nunc dimittis are said in their proper places, as indicated in the ordinarius.

201. At the end of psalms and canticles, with the exception of the canticle Benedicite, the Gloria Patri is said, but this is omitted during the Triduum sacrum.

However, in the Office of the Dead, in place of the verse Gloria Patri the verse Requiem æternam is said, as indicated in its place.

202. The asterisk in the verses of the psalms and canticles indicates that a pause must be made in the singing or recitation in choir and in common.

G - The Athanasian Creed

203. The Athanasian Creed is said only on the feast of the Blessed Trinity, at Prime, after the psalms and before repeating the antiphon.

H - The Verses

204. The verses are said at Matins, after the antiphon of the last psalm of each nocturn has been repeated. But at Lauds and Vespers the verse is said after the hymn; at the Little Hours and at Compline it is said after the short responsory.

205. During the Triduum sacrum, the verse is said only in each nocturn and at Lauds; on Easter Sunday and during the octave in the single nocturn; in the Office of the Dead in each nocturn, at Lauds and Vespers, as indicated in those places.

206. During the Season of Easter (tempus paschale) Alleluia is added to the verses, unless it is already there; the verses found in the ordinarius without Alleluia are excepted.

207. The rule for selecting the verse, according to the different offices and Hours, is given above, where the arranging of the Divine Office is treated (nn. 165-177).

I – De absolutionibus et benedictionibus ante lectiones

208. Absolutio et benedictiones dicuntur, ad Matutinum, ante lectiones cuiusque Nocturni, prout in Ordinario indicatur. Omittuntur in Officiis Tridui sacri et defunctorum.

209. In Matutino Officii sanctæ Mariæ in sabbato ponuntur absolutio et benedictiones propriæ; item exstant benedictiones propriæ in III Nocturno Matutini Nativitatis Domini.

210. Benedictiones propriæ invariabiles habentur ante lectionem ante lectionem brevem ad Primam et ad Completorium.

*L – De lectionibus ad Matutinum*I – De lectionibus in genere

211. In fine cuiusque Nocturni dicuntur tres lectiones. Proinde Officia cum tribus Nocturnis habent novem lectiones; Officia vero cum uno Nocturno tres.

212. Nomine «Scripturæ occurrentis» designantur lectiones sacre Scripturæ primo vel unico Nocturno assignatæ et certo ordine per singulos dies in Proprio de Tempore dispositæ.

213. Lectiones de Scriptura occurrenti, si die assignato dici nequeunt, omittuntur, etsi agatur de initiis librorum, excepto initio Epistolæ I ad Corinthios, quod, cum die 13 ianuarii occurrit dominica I post Epiphaniam, sabbato præcedenti legitur.

214. Officia commemorata non habent lectionem in Officio diei.

215. Lectiones de Scriptura leguntur cum titulo libri sacri e quo sumuntur, nisi aliter expresse notetur; item lectiones de sermone vel tractatu vel documento pontificio, cum titulo et nomine auctoris; similiter præponitur nomen auctoris lectionibus de homilia in Evangelium diei.

216. In fine cuiusque lectionis dicitur: Tu autem, Dómine, miserere nobis, cui respondetur Deo grátias: quæ conclusio omittitur in Officiis Tridui sacri et defunctorum.

II – De lectionibus Officii trium Nocturnorum

217. Tres lectiones primi Nocturni sunt de Scriptura, et quidem:

- a) in Officio festivo et semifestivo, aut propriæ aut specialiter assignatæ aut de Communi;
- b) in Officiis Tridui sacri, propriæ.

218. Tres lectiones secundi Nocturni sunt:

- a) in Officio festivo et semifestivo, de vita Sancti, aut de sermone vel tractatu diei assignato, ut in Proprio vel in Communi;

Si vero una vel duæ tantum lectiones propriæ aut assignatæ habeantur, numerus ternarius completur lectionibus de Communi.

- b) in Officiis Tridui sacri, de sermone diei assignato.

219. Tres lectiones tertii Nocturni sunt:

- a) in Officio festivo et semifestivo, de homilia in Evangelium diei;

I - The Absolutions and Blessings before the Lessons

208. The absolution and blessings are said at Matins before the lessons of each nocturn, as indicated in the ordinarium. They are omitted in the Offices of the Triduum sacrum and of the Dead.

209. For Matins of the Saturday Office of our Lady proper absolution and blessings are given; likewise, there are proper blessings for the third nocturn of Matins on Christmas Day.

210. The blessings before the short lesson at Prime and Compline are proper and unchangeable.

*L - The Lessons at Matins*I: The Lessons in General

211. Three lessons are said at the end of each nocturn. Accordingly, offices with three nocturns have nine lessons; and offices with one nocturn, three.

212. The term 'Scripture occurring' means the Scriptural lessons assigned for the first or single nocturn, and arranged in a definite order for the individual days in the Proper of the Season.

213. If the lessons of the Scripture occurring cannot be said on the appointed day, they are omitted, even in the case of the initia of the books, with the exception of the initium of the first epistle to the Corinthians, which is read on the preceding Saturday when the I Sunday after Epiphany falls on 13th January.

214. Commemorated Offices do not have a lesson in the Office of the day.

215. The Scriptural lessons are read with the title of the sacred book from which they are taken, unless the contrary is expressly indicated; likewise, lessons from a sermon or treatise or pontifical document are read with the title and name of the author; similarly, the lessons from the homily on the Gospel of the Day are prefaced by the name of the author.

216. At the end of each lesson is said Tu autem, Domine, miserere nobis, to which the reply is made Deo gratias. This conclusion is omitted in the Offices of the Triduum sacrum and of the Dead.

II: The Lessons of an Office of Three Nocturns

217. The three lessons of the first nocturn are from Scripture, and:

- a) in a festive or semi-festive office, they are proper or especially appointed or from the Common;
- b) in the Offices of the Triduum sacrum, they are proper.

218. The three lessons of the second nocturn are:

- a) , the life of the Saint, or from a sermon or treatise appointed for the day, as in the Proper or Common; But if only one or two lessons are proper or appointed, the third is taken from the lessons of the Common.
- b) in the Offices of the Triduum sacrum from the sermon appointed for the day.

219. The three lessons of the third nocturn are:

- a) in a festive or semi-festive office, from the homily on the Gospel of the day;
- b) in the Offices of the Triduum sacrum, from the epistles of

b) in Officiis Tridui sacri, de Epistolis B. Pauli Apostoli, ut in Proprio.

III – De lectionibus Officii unius Nocturni

220. In Officio dominicali, ordo trium lectionum hic est:

a) Lectio prima et secunda dicuntur de Scriptura occurrenti, ut in Proprio. Prima autem Lectio Sacrae Scripturae ea est, quae in Breviario nunc ut prima notatur; altera vero efficitur ex secunda et tertia in unam coniunctis, omisso responsorio intermedio.

b) Lectio tertia dicitur de homilia in Evangelium diei; et sumitur ea quae nunc in Breviario ponitur tamquam prima terti Nocturni.

221. In Officio ordinario, ordo trium lectionum hic est:

a) Lectio prima et secunda dicuntur de Scriptura; et quidem ordinarie de Scriptura occurrenti, nisi propriae vel specialiter assignatae habeantur.

Prima autem Lectio Sacrae Scripturae ea est, quae in Breviario ut prima notatur; altera vero efficitur ex secunda et tertia in unam coniunctis, omisso responsorio intermedio.

b) Lectio tertia dicitur de festo, scilicet propria, quae antea communiter vocabatur «contracta»; qua deficiente, dicuntur lectiones propriae (olim secundi Nocturni) simul coniunctae. Si vero festum careat lectionibus propriis, pro tertia lectione sumitur quarta de Commune.

222. In Officio feriali, ordo trium lectionum hic est:

a) si agitur de Officio vigiliae vel feriae cum homilia, tres lectiones dicuntur de homilia in Evangelium diei;

b) si agitur de Officio feriae sine homilia, leguntur tres lectiones de Scriptura occurrenti, prout in Breviario exhibentur.

IV – De quibusdam peculiaritatibus circa lectiones

223. Lectiones Officii defunctorum modo proprio ordinantur, ut suis locis notatur.

224. Per octavas Paschatis et Pentecostes dicuntur tres lectiones de homilia in Evangelium diei.

225. Superveniente dominica in Septuagesima, lectiones dominicis et feriis post Epiphaniam assignatae, quae locum habere non possunt, eo anno penitus omittuntur. Idem valet de lectionibus dominicarum post Pentecosten, et de lectionibus feriarum, easdem dominicas sequentium, quae impediuntur superveniente prima dominica mensis augusti; necnon de lectionibus mensium augusti, septembris, octobris et novembris quae impediuntur superveniente prima dominica mensis sequentis, vel prima dominica Adventus.

M – De responsoriis post lectiones ad Matutinum

I – De responsoriis in genere

226. Post quamlibet lectionem dicitur responsorium, praeterquam post ultimam, quando dicendus est hymnus Te Deum.

227. Responsoria adeo cum lectionibus connectuntur, ut eadem ratione ac lectiones sumenda sint, nisi aliter expresse caveatur.

St. Paul the Apostle, as in the Proper.

III: The Lessons of an Office of One Nocturn

220. In a Sunday office this is the order of the three lessons:

a) the first and second lessons are said from the Scripture occurring, as in the Proper.

However, the first lesson from Sacred Scripture is that which is now marked in the Breviary as the first; but the second is made up of the second and third joined together, the intervening responsory being omitted.

b) the third lesson is said from the homily of the Gospel of the day; and the lesson which is now set down in the Breviary as the first of the third nocturn is used.

221. In an ordinary office, this is the order of the three lessons:

a) the first and second lessons are said from Scripture; and ordinarily from the Scripture occurring, unless proper or especially appointed lessons are given.

However, the first lesson from Sacred Scripture is that which is marked in the Breviary as the first; but the second is made up of the second and third joined together, the intervening responsory being omitted.

b) the third lesson is of the feast, namely the proper one formerly called the 'contracted' lesson; in the absence of this, the proper lessons (formerly of the second nocturn) are said joined together. But if the feast has no proper lessons, the fourth of the Common is used as the third lesson.

222. In a ferial office, this is the order of the three lessons:

a) if it is an Office of a vigil or feria with a homily, the three lessons are said from the homily on the Gospel of the day;

b) if it is an Office of a feria without a homily, the three lessons of the Scripture occurring are read, as given in the Breviary.

IV: Some Special Matters about the Lessons

223. The lessons of the Office of the Dead are arranged in a special way, as indicated in their place.

224. During the octaves of Easter and Pentecost the three lessons are said from the homily on the Gospel of the day.

225. The lessons assigned to the Sundays and weekdays after the Epiphany which cannot be placed, because of occurrence of Septuagesima Sunday, are omitted completely in that year. The same applies to the lessons of the Sundays after Pentecost, and the lessons for the weekdays after them, which are impeded by the occurrence of the first Sunday of August; also the lessons of the months of August, September, October and November, which are impeded by the occurrence of the first Sunday of the following month or the first Sunday of Advent, are omitted.

M - The Responsories after the Lessons at Matins

I: The Responsories in General

226. A responsory is said after each lesson, except after the last when the hymn Te Deum must be said.

227. Responsories are so linked to the lessons, that they must be selected by the same rule as the lessons, unless the contrary is expressly stated.

228. Responsoria quæ suo die dici nequeunt, non transferuntur, sed omittuntur.

229. Tempore paschali, in fine cuiuslibet responsorii, ante versum, additur Allelúia, nisi iam habeatur; minime vero additur Allelúia post versum.

230. In fine ultimi responsorii cuiusque Nocturni, post repetitam ultimam partem responsorii, dicitur Glória Patri, et deinde iterum resumitur eadem ultima Lectio responsorii, nisi suo loco aliter notetur.

Attamen, in Officio temporis Passionis, in ultimo responsorio cuiusque Nocturni omittitur Glória Patri, et eius loco resumitur integrum responsorium ab initio usque ad versum exclusive.

In Officio defunctorum autem, loco Glória Patri, in ultimo responsorio cuiusque Nocturni, dicitur Réquiem ætérnam.

231. Peculiaritates in dicendis responsoriis forte occurrentes, suis locis indicantur.

II – De responsoriis in Officiis trium Nocturnorum

232. Responsoria trium Nocturnorum hac ratione ordinantur:

- a) in Officio festivo et semifestivo, dicuntur propria aut de Communi;
- b) in Officiis Tridui sacri, dicuntur propria.

III – De responsoriis in Officiis unius Nocturni

233. In Officio dominicali, responsoria hoc modo ordinantur:

- a) primum, est responsorium quod ponitur post primam lectionem;
 - b) secundum, est responsorium quod post tertiam lectionem olim inveniebatur. In fine huius responsorii omittitur Glória Patri et repetitio ultimæ partis responsorii, quando dicendum est tertium responsorium;
 - c) tertium, quando dicendum occurrit, est responsorium quod post tertiam lectionem de homilia exstabat.
234. In Officio ordinario cum lectionibus de Scriptura occurrenti, responsoria hoc modo ordinantur:

- a) primum, est responsorium quod ponitur post primam lectionem;
- b) secundum, est responsorium quod post tertiam lectionem invenitur.

235. In Officio ordinario cum lectionibus de Scriptura propriis vel specialiter assignatis, responsoria dicuntur propria aut de Communi, eodem ordine ac supra (n. 234).

236. In Officio feriali, sive fiat de feria sive de vigilia, dicuntur responsoria de feria currenti, prout habentur in Proprio de Tempore.

N: De hymno Te Deum

237. Hymnus Te Deum dicitur ad Matutinum, post ultimam lectionem, loco noni vel tertii responsorii:

- a) in dominica in albis, in dominica Pentecostes, et in Matutino dominicæ Resurrectionis, quod recitatur ab iis qui Vigiliæ paschali non interfuerunt;
- b) in dominicis II classis, exceptis dominicis in

228. Responsories which cannot be said on their own day are omitted, not transferred.

229. During the Season of Easter (tempus paschale), Alleluia is added to the end of each responsory, before the verse, unless it is already there; Alleluia is never added after the verse.

230. At the end of the last responsory of each nocturn, after the last part of the responsory has been repeated, the Gloria Patri is said, and then the last part of the responsory is repeated, unless the contrary is noted.

However, in the Office of Passiontide, the Gloria Patri is omitted in the last responsory of each nocturn, and in place of it the whole responsory is repeated from the beginning to the verse exclusive.

In the Office of the Dead, the Requiem æternam is said in place of the Gloria Patri, in the last responsory of each nocturn.

231. The peculiarities that may occur in saying the responsories are indicated in their places.

II: The Responsories in Offices of Three Nocturns

232. The responsories of three nocturns are arranged by this rule:

- a) in a festive and semi-festive office, they are proper or from the Common;
- b) in the Offices of the Triduum sacrum, they are proper.

III: The Responsories in Offices of One Nocturn

233. In a Sunday office, the responsories are arranged in this way:

- a) the first is the responsory placed after the first lesson;
- b) the second is the responsory formerly found after the third lesson. At the end of this responsory the Gloria Patri and the repetition of the last part of the responsory are omitted, if a third responsory must be said;
- c) the third, when it has to be said, is the responsory which was placed after the third lesson of the homily.

234. In an ordinary office with lessons from the Scripture occurring, the responsories are arranged this way:

- a) the first is the responsory which is placed after the first lesson;
- b) the second is the responsory which is found after the third lesson.

235. In an ordinary office with proper or especially appointed lessons from Scripture, the responsories are proper or from the Common, in the same order as above (n. 234).

236. In a ferial office, either of a feria or a vigil, the responsories of the current weekday are said, as found in the Proper of the Season.

N: The Hymn Te Deum

237. The hymn Te Deum is said at Matins, after the last lesson, in place of the ninth or third responsory:

- a) on Low Sunday, on Whit Sunday, and at Matins on Easter Sunday when recited by those who were not present at the Easter Vigil;
- b) on Sundays II class, except Septuagesima, Sexagesima,

Septuagesima, in Sexagesima et in Quinquagesima;
 c) in omnibus festis;
 d) per octavas Nativitatis Domini, Paschatis et Pentecostes;
 e) in Officio feriali temporis natalicii et temporis paschalis;

f) in vigiliis Ascensionis et Pentecostes;
 g) in Officio sanctæ Mariæ in sabbato.

238. Omittitur vero hymnus Te Deum:

a) in Officiis de Tempore a dominica I Adventus usque ad vigiliam Nativitatis Domini inclusive; et a dominica in Septuagesima usque ad Sabbatum sanctum inclusive;

b) in vigiliis II et III classis, excepta vigilia Ascensionis Domini;

c) in omnibus feriis per annum;

d) in Officio defunctorum.

239. Quando hymnus Te Deum omittitur, eius loco dicitur nonum vel tertium responsorium.

O – De capitulis, et de lectione brevi ad Primam

240. Capitulum dicitur ad omnes Horas, Matutino excepto, expletis psalmis cum suis antiphonis; ad Completorium autem post hymnum. Omittitur a Laudibus feriæ V in Cena Domini usque ad Nonam sabbati in albis et in Officio defunctorum.

241. Ad Primam semper dicitur capitulum Regi sæculorum; et ad Completorium Tu autem in nobis. Ad alias Horas sumitur ex Ordinario vel Psalterio, e Proprio vel Communi, iuxta Officiorum diversitatem (nn. 165-177).

242. Lectio brevis ad Primam dicitur semper de Tempore, prout in Ordinario.

P – De responsoriis brevibus Horarum minorum

243. Responsoria brevia dicuntur ad Horas minores et ad Completorium post capitulum; omittuntur vero a feria V in Cena Domini usque ad Nonam sabbati in albis, et in Officio defunctorum.

244. Ad Primam, in responsorio Christe, Fili Dei vivi, versus Qui sedes mutatur iis in Officiis et anni temporibus pro quibus proprius assignatur; nunquam tamen dicitur versus proprius festi commemorati.

Responsorium breve Completorii nunquam mutatur. Ad Tertiam, Sextam et Nonam responsoria brevia sumuntur ex eodem loco ac capitula.

245. Quomodo responsoria brevia dicenda sint, sive extra tempus paschale sive tempore paschali, sive in Officio feriali temporis Passionis, in Ordinario indicatur. Extra tempus paschale, quamvis in aliquibus festis addenda sint duo Allelúia in fine responsorii brevis ante versum ad Tertiam, Sextam et Nonam, non ideo addenda sunt etiam ad Primam et ad Completorium.

Q – De orationibus

246. Oratio dicitur in fine cuiuslibet Horæ, loco in Ordinario notatur. Excipitur Matutinum, quando una cum Laudibus recitatur.

247. Orationi præmittitur, in recitatione in choro vel in communi, Dóminus vobíscum, cui respondetur Et cum

and Quinquagesima Sundays;

c) on all feasts;

d) during the octaves of Christmas, Easter and Pentecost;

e) in a ferial office of the Seasons of Christmas and Easter;

f) on the vigils of the Ascension and Pentecost;

g) in the Saturday Office of our Lady.

238. The hymn Te Deum is omitted:

a) in offices of the season from I Sunday of Advent to the vigil of Christmas inclusive, and from Septuagesima Sunday to Holy Saturday inclusive;

b) on vigils II and III class, except the vigil of our Lord's Ascension;

c) on all ferias 'per annum';

d) in the Office of the Dead.

239. When the hymn Te Deum is omitted, the ninth or third responsory is said in place of it.

O - The Little Chapters and the Short Lesson at Prime

240. The little chapter is said at all the Hours, except Matins, after the psalms and their antiphons; but at Compline after the hymn. It is omitted from Lauds on Maundy Thursday to None on Easter Saturday, and in the Office of the Dead.

241. At Prime the little chapter is always Regi sæculorum; and at Compline Tu autem in nobis. At the other Hours it is taken from the Ordinarium, or psalter, or Proper, or Common, according to the different offices (nn. 165-177).

242. The short lesson at Prime is always said according to the season, as in the ordinarium.

P - The Short Responsories at the Little Hours

243. The short responsories are said at the Little Hours and at Compline after the little chapter; but they are omitted from Maundy Thursday to None of Easter Saturday, and in the Office of the Dead.

244. At Prime, in the responsory Christe, Fili Dei vivi, the verse Qui sedes is changed in those Offices and seasons of the year for which a proper verse is assigned; however, the proper verse of a commemorated feast is never said.

The short responsory of Compline is never changed. At Terce, Sext and None the short responsories are taken from the same place as the little chapters.

245. The manner in which the short responsories must be said, either during or outside the Season of Easter (tempus paschale), or in a ferial office in Passione, is indicated in the ordinarium. Outside the Season of Easter, even though on some feasts a double Alleluia must be added at the end of the short responsory, before the verse, at Terce, Sext and None, it is not to be likewise added at Prime and Compline.

Q - The Prayers

246. The prayer is said at the end of each Hour, at the place indicated in the ordinarium. Matins are excepted, when they are recited together with Lauds.

247. The prayer is preceded, in choir or in common, by Dominus vobíscum to which is replied Et cum spiritu tuo.

spíritu tuo. In recitatione a solo facta, et ab iis qui in ordine diaconatus non sunt constituti, dicitur, nisi iam præcedat, Dómine, exáudi oratióem meam, et respondetur Et clamor meus ad te véniat. Deinde dicitur Orémus, et subiungitur oratio.

Et sic in recitatione a solo, loco Dóminus vobiscum, semper dicitur Dómine, exáudi oratióem meam, ut supra.

248. Ad Primam et ad Completorium oratio nunquam mutatur, nisi in Officio Commemorationis omnium Fidelium defunctorum et, in Triduo sacro, ad Primam. Ad alias Horas, sumitur oratio quæ ponitur ad Laudes; in feriis Quadragesimæ et Passionis tamen, ad Vesperas, exstat oratio propria.

249. Oratio Officii diei semper dicitur sub sua conclusione, salvo præscripto n. 110 a. Orationes vero, quæ ad commemorationes pertinent, concluduntur in ultima tantum; attamen Orémus dicitur ante quamlibet orationem.

R – De commemorationibus

250. Commemorationes fiunt iuxta normas in rubricis generalibus, nn. 106-114, datas.

251. Commemorationes ponuntur post orationem Officii diei; et fiunt per antiphonam quæ ponitur respective ad Benedictus vel ad Magnificat in Officio commemorato, per versum qui eam præcedit et per orationem, salvo præscripto n. 110 c.

252. Ad faciendam commemorationem Officii dominicæ, feriæ et vigiliæ Ascensionis, antiphona et versus sumuntur e Proprio de Tempore, Psalterio vel Ordinario, oratio autem e Proprio de Tempore; ad faciendam commemorationem vero octavæ Nativitatis vel Officii Sanctorum, antiphona, versus et oratio sumuntur e Proprio vel Communi; ad faciendam demum commemorationem vigiliæ II et III classis, antiphona et versus sumuntur e Psalterio, oratio autem e Proprio.

253. In faciendis commemorationibus, hæc animadvertantur:
a) in eadem Hora nunquam bis repetatur eadem antiphona;

b) in eadem commemoratione antiphona et versus nunquam constant iisdem verbis.

254. Si in Laudibus una tantum facienda est commemoratio, et antiphona ac versus sumenda sunt ex eodem Communi unde sumpta sunt in Officio diei, pro commemoratione sumuntur antiphona ac versus e I Vesperis.

255. Si in Laudibus duæ faciendæ sunt commemorationes, et antiphona ac versus sumenda sunt ex eodem Communi:

a) pro prima commemoratione, sumuntur antiphona et versus e Laudibus;

b) pro altera, antiphona et versus e I Vesperis.

256. Si in Laudibus duæ faciendæ sunt commemorationes, et antiphona ac versus sumenda sunt ex eodem Communi unde sumpta sunt in Officio diei:

a) pro prima commemoratione, sumuntur antiphona et versus e I Vesperis;

b) pro altera, antiphona et versus e II Vesperis.

When the Office is recited alone, and by those who are not ordained deacons, Domine, exaudi orationem meam, the reply Et clamor meus ad te veniat is said, unless they have been said already. Oremus is then said, and the prayer is added.

Hence in reciting the Office alone, Domine, exaudi orationem meam is always said instead of Dominus vobiscum, as above.

248. At Prime and Compline, the prayer is never changed, except in the Office of All Souls' Day, and during the Triduum sacrum at Prime. At the other Hours, the prayer given at Lauds is used; however, there is a proper prayer at Vespers on the ferias of Lent and Passiontide.

249. The prayer of the Office of the day is always said with its own conclusion, with due respect for the prescriptions of n. 110 a. But the prayers, which belong to commemorations, are concluded with the last one only; nevertheless, Oremus is said before each prayer.

R - Commemorations

250. Commemorations are made in accordance with the rules given in the general rubrics, nn. 106-114.

251. Commemorations are placed after the prayer of the Office of the day; and they are made by using the antiphon which is given for the Benedictus and Magnificat respectively in the commemorated Office, the verse which precedes it and the prayer, with due respect for the prescription of n. 110 c.

252. To commemorate the Office of a Sunday, a feria and the vigil of the Ascension, the antiphon and verse are taken from the Proper of the Season, the psalter or the ordinarius, but the prayer from the Proper of the Season. To commemorate the octave of Christmas or the Office of Saints, the antiphon, verse and prayer are taken from the Proper or Common. Lastly, to commemorate a vigil II and III class, the antiphon and verse are taken from the psalter, but the prayer from the Proper.

253. In making commemorations, the following are to be observed:

a) the same antiphon is never repeated twice in the same Hour;

b) the same words are never used for antiphon and verse in the same commemoration.

254. If only one commemoration must be made at Lauds, and the antiphon and verse must be taken from the same Common used for the Office of the day, for the commemoration the antiphon and verse are taken from I Vespers.

255. If two commemorations must be made at Lauds, and the antiphon and verse must be taken from the same Common:

a) for the first commemoration, the antiphon and verse are taken from Lauds;

b) for the second, the antiphon and verse are from I Vespers.

256. If two commemorations must be made at Lauds, and the antiphon and verse must be taken from the same Common used for the Office of the day:

a) for the first commemoration, the antiphon and verse are

257. Ad ea quæ nn. 253-256 habentur, animadvertatur:

a) si antiphona eadem sit in I et II Vesperis, pro altera commemoratione sumitur antiphona e Laudibus, vel demum prima antiphona tertii Nocturni;

b) textus antiphonæ adhiberi potest, in eadem Hora, tamquam versus pro altera commemoratione, sumenda ex eodem Communi;

c) antiphona Euge, serve bone, quæ ponitur ad Laudes de Communi Confessoris Pontificis, censetur identica cum simili antiphona, quæ habetur ad Laudes de Communi Confessoris non Pontificis.

258. Item, si eadem sit oratio festi de quo fit Officium et eius de quo fit commemoratio, oratio pro commemoratione mutatur in alteram de eodem vel simili Communi.

259. Antiphonæ et versus propria, si in una Hora pro commemoratione adhiberi nequeunt, non transferuntur, sed omittuntur.

S – De precibus

260. Preces dicuntur tantum in Officiis de Tempore, et quidem:

a) in Laudibus et Vesperis feriæ IV et VI temporis Adventus, Quadragesimæ et Passionis;

b) in Laudibus et Vesperis feriæ IV et VI Quatuor Temporum mensis septembris;

c) in Laudibus sabbatorum Quatuor Temporum, excepto sabbato infra octavam Pentecostes.

CAPUT VI: DE RATIONE SIGNO CRUCIS SE MUNIENDI, STANDI, GENUFLECTENDI ET SEDENDI IN RECITATIONE DIVINI OFFICII

261. Quæ hic dicuntur de signo crucis et de corporis situ in recitatione divini Officii, valent pro recitatione in choro vel in communi; convenit vero ut hi qui a solo divinum Officium recitant, iis quæ de signo crucis dicuntur se conforment.

262. Normæ peculiare quæ ad hebdomadarium et cantores spectant, in cæremoniarum libris inveniuntur; proinde hic ea tantum indicantur quæ «chorales» in genere respiciunt.

263. Omnes signant se signo crucis a fronte ad pectus et ab humero sinistro ad dexterum:

a) in principio omnium Horarum, cum dicitur Deus, in adiutorium;

b) ad versum Adiutorium nostrum;

c) ad absolutionem Indulgentiam post Confiteor in Completorio;

d) in principio canticorum Benedictus, Magnificat et Nunc dimittis;

e) ad benedictionem in fine Primæ et Completorii;

f) ad versum Divinum auxilium, in fine divini Officii.

264. Signo crucis os sibi signant in principio Matutini, ad

taken from I Vespers;

b) for the second, the antiphon and verse are from II Vespers.

257. Concerning the rules of nn. 253-256, it is to be noted:

a) if the antiphon is the same at I and II Vespers, for the second commemoration the antiphon is taken from Lauds, or as a last resort the first antiphon of the third nocturn;

b) at the same Hour, the text of the antiphon can be used as the verse for another commemoration to be taken from the same Common;

c) the antiphon Euge, serve bone, given at Lauds in the Common of a Confessor Bishop, is considered to be identical with the like antiphon given at Lauds in the Common of a Confessor not a Bishop.

258. Likewise, if the prayer of the feast of which the Office is being celebrated is the same as that of a commemoration, the prayer of the commemorations is changed for another of the same or similar Common.

259. Proper antiphons and verses, which cannot be used as a commemoration at a particular Hour, are omitted, not transferred.

S - The Preces

260. Preces are said only in offices of the season, and:

a) at Lauds and Vespers of Wednesday and Friday of Advent, Lent and Passiontide;

b) at Lauds and Vespers of Ember Wednesday and Friday in September;

c) at Lauds on Ember Saturdays, except Saturday within the octave of Pentecost.

Chapter 6: THE RULES FOR MAKING THE SIGN OF THE CROSS, FOR STANDING, KNEELING AND SITTING DURING THE RECITATION OF THE DIVINE OFFICE

261. What is said here of making the sign of the cross, and of bodily posture during the recitation of the Divine Office applies to the recitation in choir and in common; but it is fitting that those who recite the Divine Office alone should conform to the rules for the making of the sign of the cross.

262. The special rules which concern the hebdomadarius and cantors are found in books on ceremonies; accordingly, only those things which apply generally to the 'choir' are noted here.

263. All make the sign of the cross from the forehead to the breast, and from the left to the right shoulder:

a) at the beginning of all the Hours, when Deus, in adiutorium is said;

b) at the verse Adiutorium nostrum;

c) at the absolution Indulgentiam after the Confiteor at Compline;

d) at the beginning of the canticles Benedictus, Magnificat and Nunc dimittis;

e) at the blessing at the end of Prime and Compline;

f) at the verse Divinum auxilium, at the end of the Divine Office.

264. The sign of the cross is made on the lips at the

verba Dómine, lábia mea apéries.

265. Signo crucis pectus sibi signant ad verba *Convérte nos* in Completorio.

266. Omnes stant:

- a) in principio cuiusque Horæ, donec primus versus primi psalmi inchoatus sit;
- b) dum dicuntur hymni, et cantica evangelica;
- c) ad Matutinum etiam ad invitorium cum suo psalmo et ab expleta ultima antiphona cuiusque Nocturni usque ad primam benedictionem ante lectiones inclusive; et dum legitur textus Evangelii ante homiliam;
- d) ad Laudes et Vesperas etiam ab expleta antiphona post ultimum psalmum usque ad finem, nisi genuflectendum sit ad preces aut ad orationem, iuxta rubricas;
- e) ad Primam, ab expleta antiphona usque ad finem, præterquam ad lectionem Martyrologii, nisi genuflectendum sit ad orationes;
- f) ad Tertiam, Sextam et Nonam, ab expleta antiphona usque ad finem, nisi genuflectendum sit ad orationem;
- g) ad Completorium, ab expleta antiphona post psalmos usque ad finem, nisi genuflectendum sit ad orationem;
- h) ad intonationem antiphonarum in Matutino, Laudibus et Vesperis cantatis, iuxta consuetudinem;
- i) ad antiphonam finalem B. Mariæ Virg., post Completorium, sabbato et dominica, etiam si non fit Officium de dominica, et toto tempore paschali.

267. Omnes genua flectunt:

- a) ad verba *Venite*, adorémus et procidámus, etc. in psalmo *Venite*, exsultémus in initio Matutini;
- b) ad versum *Te ergo quæsumus* in hymno *Te Deum*;
- c) ad preces, quando dicendæ sunt;
- d) in Officio feriali Adventus, Quadragesimæ et Passionis necnon Quatuor Temporum mensis septembris, et de vigiliis II et III classis, excepta vigilia Ascensionis, in omnibus Horis ad orationem et commemorationes forsan sequentes; hebdomadarius autem stat;
- e) ad antiphonam finalem B. Mariæ Virg. post Completorium, præterquam sabbato et dominica et toto tempore paschali; hebdomadarius autem stat dum dicit orationem;
- f) in quibusdam aliis peculiaribus adiunctis, quæ suis locis notantur.

268. Omnes sedent:

- a) in omni Hora, incepto primo versu primi psalmi, donec antiphona ultimi psalmi repetita est;
- b) ad lectiones cum suis responsoriis ad Matutinum, præterquam dum legitur textus Evangelii ante homiliam;
- c) dum legitur Martyrologium, ad Primam, nisi aliter statuatur.

[Source:

http://www.officiumdivinum.org/rubricae_generales_breviar_ii.html]

beginning of Matins, at the words *Domine, labia mea aperies*.

265. The sign of the cross is made on the breast at the words *Converte nos* at Compline.

266. All stand:

- a) at the beginning of each Hour, until the first verse of the first psalm has been begun;
- b) while the hymns and gospel canticles are being said;
- c) also at Matins at the invitatory with its psalms, and from the end of the last antiphon of each nocturn to the first blessing before the lessons inclusive; and while the text of the Gospel is being read before the homily;
- d) at Lauds and Vespers from after the antiphon following the last psalm to the end, unless it is necessary to kneel for the preces or the prayer, according to the rubrics;
- e) at Prime, from after the antiphon to the end, except for the reading of the Martyrology, unless it is necessary to kneel for the prayers;
- f) at Terce, Sext and None, from after the antiphon to the end, unless it is necessary to kneel for the prayer;
- g) at Compline, from after the antiphon following the psalms to the end, unless it is necessary to kneel for prayer;
- h) at the intonation of the antiphons in sung Matins, Lauds and Vespers, according to custom;
- i) at the final antiphon of our Lady after Compline, on Saturday and Sunday, even if the Office has not been of the Sunday, and throughout the Season of Easter.

267. All kneel:

- a) at the words *Venite*, adoremus et procidamus, etc., in the psalm *Venite*, exsultemus, at the beginning of Matins;
- b) at the verse *Te ergo quæsumus* in the hymn *Te Deum*;
- c) at the preces, when they must be said;
- d) in a ferial office during Advent, Lent and Passiontide, also on Ember Days of September, and on vigils II and III class, except the vigil of the Ascension, at all the Hours for the prayer and the commemorations that may follow; however, the hebdomadarius stands;
- e) for the final antiphon of our Lady, after Compline, except on Saturday and Sunday and throughout the Season of Easter; however, the hebdomadarius stands while saying the prayer;
- f) in certain other special circumstances, as noted in their place.

268. All sit:

- a) at every Hour, after the first verse of the initial psalm has been commenced until the antiphon of the last psalm has been repeated;
- b) for the lessons with their responsories at Matins, except while the text of the Gospel is being read before the homily;
- c) while the Martyrology is being read at Prime, unless otherwise noted.

[Source:

http://www.officiumdivinum.org/general_rubrics_of_the_breviary.html]